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DOMESTIC HAPPINESS.

HOWEVER varied men's pursuits, the enjoyment of *happiness* seems to be the prevailing desire, though the non-attainment of it is not less common than the variety of opinions as to the course in which it is to be found. There is, however, one species of happiness in favour of which there is little diversity of opinion, and that is, *domestic happiness*. Though some may never desire it, and though a greater number have never enjoyed it, there scarcely can be two opinions, in the abstract, as to its importance. It is of divine creation; it grows with the growth of virtue, and is nourished and caressed by all the wise and good. The sound of its name is enchanting: the sympathy of its ties; the cordiality of its principles; the peaceful, composed, and settled character of its dominion; and the stability of its blessings, give it a grace and a character most endearing to man. Domestic happiness! thou safe retreat from all the turbulent scenes of life! thou salutary stay to the wandering desires of mortals! thou resting place along the thorny and rugged path of life! thou tuner of the heart to sympathy, charity, and contentment! thou only remaining corner of earthly paradise! thou best school of virtue, and preparation for a better world! before thy shrine I humbly bow, and, to acquire thy favour, I would cheerfully part with my all! All ages praise thee; all tongues acknowledge the superiority of thy blessings. If we ask the wooing swains what it is that glitters in their imaginations; which turns months into weeks and weeks into days—if we ask the

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newly married pair what induced them to leave father and mother, and what is that exquisite enjoyment with which they seem so much elated ;—if we ask the social pair at the age of forty, who have borne all the labour of rearing a numerous family which now surrounds their board, by what they have been cheered along the way—if we enquire of the decrepit man and woman of four-score years—what is the last earthly comfort of which they would be deprived,—all with one voice exclaim—**DOMESTIC HAPPINESS!**

“It is not good for man to be *alone* ;” nor, so far as his own happiness is concerned, (though the public good may require it) is it good to be leagued with multitudes. We cannot define the exact limits of association, but it is clear, from experience, that the greatest social happiness is of a *household* character. But domestic happiness, whence is it, and by what is it to be ascertained ? Is it the offspring of honour, power, or wealth ? Are palaces the ordinary places of its abode ? or are sumptuous feasts, a splendid equipage, or gallant deeds, the marks by which it is to be known ? Alas ! here is the delusion. Fancying that domestic happiness is allied to affluence, and can never germinate or grow in any other soil, men seek it where it cannot be found, and overlook it when it is present at hand. Though it is excluded from no condition of life, it finds the place where there is “neither poverty nor riches” the easiest of access. The extremely poor cannot enjoy much domestic happiness ; the extremely rich know little but the name : it is a plant indigenous to the temperate zone, and there alone it will be found in the healthiest state. Though every observer may say something of this blessing, and trace its various characteristics, yet the man and the woman, and the family, who really enjoy this heaven-born gift, would find it impossible to convey to a stranger, through the medium of words, an accurate idea of its pleasures :—it must be experienced to be known.

To begin with a happy couple. With united hearts they cherish a faithful regard to their first and mutual pledge of love ; they avoid not only the license of improper wishes, but the very appearance of such an evil. Differing as they may do in religion, or in their views of some domestic matters, they respect each other’s judgments ; and where unity cannot be had, they supply its place with forbearance. Convinced of each other’s sincerity, and anxious, above every thing, to promote each other’s

prosperity, they proceed with mutual confidence and delight. United together for better and for worse, performing their parts with the best intentions, if the result is sometimes adverse, they submit with mutual complacency. They have no divided interests; no motives for concealment; but, like true help-mates, they labour together, and the success of one is the success of both. They have but *one* home, and they would be ashamed to appear to prefer the enjoyments of any other place. The wife avoids the disgraceful habit of gossiping, and the husband, except on necessary occasions, loves to prefer his own fire-side. They join in sweet consultation as to the order of the house, the tutoring of the children, the expenditure of their money, and every other branch of family affairs. The judgment and prudence displayed by a good husband renders it unnecessary to put in his claim to rule, whilst the wife delights in the opportunity of submitting to such a husband. The best, however, are not free from imperfections, from mistakes of judgment, and from little fits of bad temper, but these are neither frequent nor settled faults; their effects are like those of the thunder storm in summer—a purer atmosphere and a bluer sky. The suspension of good offices, by those whose hearts are right, is but a gain of power, by which to rivet the affections closer than before. The husband loves his wife, and values her at a price above rubies; the wife respects and reverences her husband, and delights to see him pleased, and it is her highest ambition to deserve his esteem.

But I must notice the children—the dear children. First, the lovely babe hanging at the breast—see a mother's embrace, and listen to a mother's blessing. Next the prattling child of three years old tells its pretty tales, and commands, by its infant eloquence, a seat upon its father's knee: the older boys and girls, all in their proper places, acting as they are told, speaking or keeping silence as decorum seems fit. Each one, as sharers in the happiness of the family, seems delighted to promote its increase. Though not without the thoughtlessness of childhood, nor the failings of humanity, they have no pleasure in displeasing their parents, and no enjoyments without their smile. They are managed, not by physical authority, but by the inculcation of good principles, and by an attempt to convince them that their duty and their interest are inseparably connected. They are watched according to their known dispositions, and the temptations to which they are exposed, and are guarded from evil by

all that parental anxiety can devise. The elder are taught to consider themselves examples to the younger, and the younger are enjoined to submit to the elder. Every reasonable indulgence is allowed, and nothing enforced that would alienate their affections from their parents or their home.

In this supposed scene of domestic happiness, we find every civil, moral, and religious duty recognized and duly attended to. Economy and cleanliness are always visible, whilst the growing prosperity of the family bears witness to the value of these virtues. *Moderation* is practised in all things, and, though *saving* is constantly enforced, it is not a *selfish* saving. It is a standing rule to remember the poor. The surplus of meals, and the cast-off clothes, are not the only things they impart, but, grateful to Providence for his numerous mercies, they make a regular practice of seeking out, and assisting the distressed. Though affable and kind, their social visits are rather limited, having found that visiting and "parties" contribute, in various ways, to undermine domestic happiness. Order is a large contributor to domestic comfort; and hence, though the poor have many obstacles to contend with, we always find its principles less or more recognized. *A place for every thing, and a time for every thing*, should be considered as the two great commandments in family arrangements. Where you find order, cleanliness, industry, and piety, you find the component elements of domestic happiness. With these things before him, and with a well disciplined family of children basking beneath his smile, the father is highly flattered and proud of his station; his possessions, though limited to his wife, his children, and his domestic conveniences, are greater to him than the crown of a kingdom; and his situation is, in fact, the happiest this world can afford. In difficulties or in trouble he has a counsellor at hand, in whose sympathy and advice, or in whose exalted resignation, he never fails to find relief. On a bed of sickness, where all the world's enjoyments recede, the kind attention, the sympathetic tear, the condoling accents, the pious ejaculations of a faithful wife, raise his mind with fortitude, and create a feeling of animation and pleasure, which must be experienced to be understood. The man is also proud of his offspring; he loves them as his own life; and for their support and education, he cheerfully labours hard, and even suffers privation. He delights to imbue their minds with heavenly principles, to divert their feet into wisdom's ways, and

to stimulate them to every thing that is good by his own example. Whatever else may be neglected, so important is it "to teach the young idea how to shoot," he neglects not to call them together to give them a father's lessons. Neither day nor Sunday-schools are his proxies; in moral and religious matters he teaches them *himself*. He delights in the prospect of bequeathing to society an increase, that will do honour to themselves and to their species. Allowing for every interruption—for the infirmities of human nature—for the inconstancy of earthly bliss—I take the liberty to affirm, if there be happiness in the world, it is to be found here. Come here, ye selfish, ye sordid, ye sensual men, and visit this school of wisdom, from which you have hitherto disdained to take a single lesson. Come here, ye votaries of uncleanness, who shut your eyes to rational enjoyment, that you may wallow in licentious pleasures which sting you to the heart, undermine your constitutions, and will shortly sink you to perdition—come and learn where pleasure, most pure and permanent is to be had. Come ye thousands upon thousands of vicious and immoral husbands and wives, who before God and the world promised and vowed to live together in holy matrimony, to love and to cherish, to comfort and esteem each other, in sickness and in health—for better, for worse—for richer, for poorer—as long as ye both should live;—and behold in the example of a happy family, how vastly you have fallen short of performing your duty; and that, unless you repent, it is certain you cannot escape the condemnation of heaven.

It is much easier to characterize and praise domestic happiness, as it is that of every other excellency, than to point out, to any *great extent*, where it flourishes in real life. Though all men seem to pant after happiness, few are really happy; and though many will praise domestic happiness, yet but few have either judgment or conduct sufficient to secure it. This brings me to a painful part of my subject. An overwhelming majority of those who might, and ought to be enjoying conjugal happiness and domestic bliss, are living in a state of contention, malice, and confusion. The fair flowers of nature are trampled upon, and open rebellion is kept up against the ordinance of heaven. Travel where you please, insinuate yourselves into the company of every class, and you will find that, in many instances, there is scarcely a shadow of household happiness, and that in most it is much interrupted and embittered with pernicious

practices. The families of the rich, taken altogether, are by no means happy; and though there is less bustle and confusion than in the houses of the poor, yet a minute acquaintance with many of them would convince us, that there are aching hearts beneath splendid dresses, and factious interests, and unhappy jarrings in the interior of those buildings, where all seem calm and quiet. The straits to which they are reduced to keep up appearances—the insincerity of their conduct, imposed by the laws of respectable society—the high blood of their sons, and the pride of their daughters, as that of “young ladies and gentlemen”—the vexatious and unmanageable behaviour of their numerous servants—their routs of pleasure and their perpetual visits—and their generally *artificial* mode of living—however they may contribute to “the pleasures of sin,”—most certainly are hostile to the growth of domestic happiness. Amongst the poor, family dissensions, and a want of social happiness, are so common as not to be concealed. Instances of husbands getting drunk and beating their wives—of wives railing their husbands by idleness and excess—of parents absconding from their families—and of children breaking every restraint, and acting a lawless and turbulent part—are familiar to us all. If any person wish to be acquainted with these matters, and to see some of the most striking specimens, let him attend the overseers’ office on the days for granting relief,—and especially, let him attend the petty sessions, held by the magistrates every week. But the evil is not confined to those whose conduct is before the world; a great number of the cases of conjugal infelicity are not made public; many men and their wives (to use a homely phrase) “live like eat and dog,” and the matrimonial tie, which ought to be a pledge of happiness, becomes the bond of misery. Great numbers who seem comparatively comfortable, neglect their children—to teach them is a great task, and to bear their company is a burden. On the week day they consign them to the factory and to the street; on a Sunday, if young, to the Sunday-school—if older, to the depraving influence of out-door association. From whence should the branches derive their influence but from the stem; and why should we separate that which God has joined together? There cannot be domestic happiness while children are divided from their parents, nor will there ever be good children until parents themselves become the teachers. Oh! ye ministers of religion, why don’t you press this, and never cease your

assiduous labours till every fire-side become a seminary for instruction? Indeed, to expect, in the present circumstances of society, domestic happiness to be general, would be as absurd as to expect a harvest in the month of February. The materials are not in existence; the people are not prepared for it; their habits are incompatible with it; the moral character of society renders it impossible. Unfortunately, in tracing the *great cause* of this evil, I am forced to the same uncomfortable conclusion as I have been when considering the bad habits of society generally; and that is, that it is owing first, to an *unnatural state of association*; and secondly, to the *almost entire absence of that corrective influence which real christian teaching affords*. Domestic misery, in the main, arises from *ignorance and vice*; ignorance and vice from the absence of the lessons of christianity; and that absence from the character of the religious systems of the day; which, instead of being formed simply to teach the people, and to diffuse piety and goodness through every grade of society, even to the most obscure places both in town and country, are formed to promote the popularity of a sect, and to minister to the importance and secular interests of official men. As well might we expect corn to grow without seed, as the people to be good or happy without being properly taught. What can we expect from a young couple trained in the hottest beds of vice, whose ears have been familiarized to nothing but awful, obscene, and wicked language; who have had constantly before them a host of bad examples; whose work days have been spent in labour, and sabbaths in vulgar and brutal pleasures; whose minds have never been impressed with the glory of God, the love of Christ, or the awful realities of another world—what can we expect from such, but that they will be personally wicked; and that, united in marriage, so soon as the perplexities and cares of housekeeping begin to trouble them, their conduct will be exactly that which we are doomed every day to witness? Though the radical remedies are—an improvement in the civil and social arrangements of society; and especially the universal adoption of the primitive plan of diffusing christian instruction—remedies which would supplant by far the greater part of modernly instituted “societies”—yet this article may be the medium of conveying a few hints, which may be of use to those who, having made domestic happiness the object of their wishes, find many difficulties in the way of its attainment.

Having always maintained that domestic happiness is the greatest earthly blessing ; that if a man is not happy at home, his other pleasures are not worth the name ; I urge, in the first place, that he ought not to grudge any reasonable sacrifice in order to obtain it. If we propose years of bliss, we must not murmur at a few days of pain. Having preferred the married state, instead of a giddy, flippant demeanor, we should learn to be steady and thoughtful. It is one of the most important steps in life, on which depends the welfare or misery of ourselves, our offspring, and, perhaps, that of generations unborn, both for this world and the next. Having secured the affections of a woman, and flattered her with a view of the promised land, we should do every thing in our power to put her in possession of it. Instead of clinging to our old associates ; instead of rambling abroad and seeking out our pot companions, we should rejoice with the wife of our youth ; man should "leave all and cleave to his wife." The first years should be spent like the seven plentiful years in Egypt—in laying up a stock against future want. Before the *bairns* begin to be troublesome, the house should be well furnished ; household arrangements should be made as perfect as possible, and a little stock of money collected against a "rainy day." The wife should, therefore, put away her *lassish* habits ; she is now a *partner* in the establishment ; the *mistress* of the house, and should be deeply impressed with a sense of her duty, and her responsibility also. I feel it important to press this point, the first years of many of the wives of working men being so very ill spent. I have known many commence in lodgings, and in lodgings they have still been found at the end of three or four years. If your stock consist only of a bed, a couple of chairs, a table, and a few pots and pans, I would say to every couple intending to be married,—never commence your wedded life in lodgings. I could point out its injurious tendency in many different ways ; Take a cot of your own, and never tie the fatal knot till, by your own industry and carefulness, you have a little to begin with ; this little will soon increase, and every step you advance will increase your ambition to get a step higher. How inconsistent that the girl who was a known hard worker, should, upon becoming a wife, become idle ; or in the homely adage, that she should "break her elbow !" For want of industry at the commencement, how often is she forced to the factory, or to the loom, at a time when, with three or four little ones about her feet, her sole attention is required to manage

her family. Neither wife nor husband, therefore, should be idle, but co-operate in every possible way, in laying for themselves the foundation of future prosperity. I need not add, that *saving* as well as *getting* is indispensable; that *excesses* of all sorts must be avoided, and above every other, that of *social drinking*, whether at home or at public houses, must be *detested*, as the *sure road to poverty, misery, infamy, and everlasting ruin*. A good beginning is the surest earnest, and I have seldom known any fail to secure their own respectability and happiness, who have commenced and proceeded in the way I have here advised.

Whilst I make no exceptions in giving this advice, I know that there are many who become husbands and wives, so entirely ignorant, so destitute of every qualification for entering into the married state, that upon *them*, all that I can say will be entirely lost. If not even unable to read, they have little or no aim beyond eating and drinking, and mere animal gratification; numbers marry in this degraded condition. Some object strongly to early marriages; but though I am not of this school, I nevertheless deprecate ignorant and improvident marriages; but the evil is to be remedied, not by extending the period of marriage, but by teaching the partners, at the proper age, the duties and importance of the engagement. I never meet wooing couples, though they be young, if the parties be well instructed, if they have learned to act with judgment, and to be faithful and true to each other, without an emotion of sincere pleasure. Though in some instances, late marriages, and even a perpetual single life, may be honourable, yet I have never considered either the one or the other, especially in *towns*, as the greatest contributors to virtue. If our youth were but under the direction of a proper guardianship, and were well instructed, we should seldom have to deplore the effects of early marriages, either as to health or morals; or to witness the conduct of parents, whose neglect of duty is followed by a rash interference, the bitter effects of which are often coeval with life.

I may here advert to the *unequal and injudicious* connections which are formed, even by those who are old enough to know better. When men intend to marry, they ought to reason upon the importance of the connection, and the permanent nature of the tie; to listen to the advice of friends; and at least, to be so consistent as to pursue the course they have often recommended to others. If two be *unequally* yoked, how can they draw together? This inequality may refer to age, property, rank, re-

ligion, dispositions, and, perhaps, personal appearance. In most of these particulars, the baneful consequences of improper marriages are so notorious as to render a formal statement unnecessary. Even ten years is a disparity in age, but what shall we say when we meet with a difference of from twenty to fifty years? Young women seem not less adepts at insinuating themselves into the graces of men old enough to be their fathers, than older maids at ensnaring the giddy and thoughtless youth. And I may reverse it and say, that young men are not less foolish in taking to wife a woman as old again as themselves, than the old dotard of sixty is ridiculous in taking a girl of twenty. The inequality may be borne for a time, but, besides numerous other evils, if the *elder* partner lives to be *very old*, the love of the *younger* often "waxes cold." Again, when a woman possessed of money has been selected by a man who has none, it often happens that so soon as he has secured her property, which was his *only* choice, he treats her as any thing but his beloved wife. In other cases, the party which brings the money will put in a superior claim, and wranglings and contentions are sure to ensue. In all cases where money is the bond of union, affection will be fickle and lukewarm; and if poverty should succeed, it becomes totally extinct. There are so many circumstances, and so much family influence subsequently bearing upon the happiness of those who enter the marriage state, that, excepting where there is mutual and genuine love, a difference in *rank* is often followed by other differences of a serious cast. It is much better for those whose education, manners, and family connections, are assimilated to each other, to go together, than to risk the consequences of a dissimilarity in these respects. A difference in *religious sentiment* and *connections*, is one which, with the serious and well disposed, of all others should be avoided, if possible. When I say a *difference*, I do not mean a mere *shade* of difference, but such a one as cannot be accommodated without a violation of conscience, a scism in family instruction, and frequent personal jarring. In other respects when there is a liberal feeling, a conviction of the right of private judgment, and an abhorrence of bigotry, persons may agree to differ and still live happy. But after all, it is the best, for persons of the same religion to marry together. Courtships are attended with so little caution, and fears and suspicions lie dormant beneath the potency of prepossession, or else it would be of unspeakable advantage that *uniformity in disposition*, should never be overlooked. If one be

cheerful, the other morose—one reserved, the other loquacious—one tidy and exact, the other slothful and careless—one meek and gentle, the other angry and turbulent—one sordid and penurious, the other liberal and free—one intellectual, the other barren of information—one religiously inclined, the other a thorough worldling in disposition—if these, or other disparities exist to any considerable extent, if they should not mar the peace of the married pair, they will considerably diminish their pleasures. Though, as Solomon says, “favour is deceitful, and beauty is vain,” it is a matter not to be overlooked. *Personal attractions*, we know, often strike the first dart; yet here also, the whisperings of reason should be suffered to have their weight. It is true, charms often meet charms, and the second rate are often left for their like; and where there is a fair balance of other properties, this is very proper. A wise man will always prefer the qualities of the *mind* to those which are merely external, and set a high value upon “the ornament of a meek and quiet spirit,” compared to the adorning of “gold and pearls, and costly array.” Where there are first-rate personal accomplishments, unless both parties share in them, there are too often fears and jealousies on that side where nature has been less indulgent.

Upon the whole, though a perfect agreement in many particulars is not to be expected, yet, as close an approximation as is practicable should never be overlooked. In this, as in many other things, both men and women find their errors when it is too late. To those, whose lot is cast, and whose case I may have touched in some of the above remarks, I can only say, try to make the best of your bargain. You think you might have done better; if you had made any other choice, possibly, you might have done *worse*. Remember, it is the mixture of evil that gives a zest to that which is really good. But those who are yet untied, I would sincerely entreat to be cautious. There is nothing that has a greater influence in destroying domestic happiness, than the choice of an improper partner. Marriage has been described as

“———a lottery where there lies

More than a hundred blanks to one good prize;” but I think this view is not correct. I neither think the blanks so far outnumber the prizes, nor that a lottery is a fair or a judicious comparison of marriage. And it may be this delusion—this uncertainty—that makes tickets so plentiful, and purchasers so few! Let young candidates for the wedded state, act sincerely, prudently, and in the fear of God; considering well

the momentous consequences depending upon this single step. Let the fault of those who have got blanks be attributed to themselves; and let not others, who feel disposed, be deterred from endeavouring to obtain a "capital" prize.

Before I proceed to notice some of the internal arrangements of families, connected with my present subject, it is proper to admit, and I do this most explicitly, that domestic happiness is not to be the uninterrupted portion of every individual, however he may strive to attain it. Men become heirs to many ills in life, and especially in their domestic capacity, which they cannot possibly avoid. Poverty, misfortune, sickness, and death, will often disturb, and sometimes destroy, domestic peace. Where the minds of every individual in a family are piously resigned, there is sometimes happiness amidst extreme poverty; but poverty, in general, is a most ungenial soil for the growth of happiness. It operates unfavourably upon the temper of the parties; false imputations are cast upon each other; and, unable to get the necessaries of life, and to keep out of debt, how can we expect them to be happy? Reverse of fortune, to which commercial men are ever exposed, is an invader of the peaceful retreats of home. Brooding over the melancholy anticipations of evil, the distracted tradesman goes home, and would fain forget his troubles, but he cannot. The smiles of a wife, the prattling of the children, the splendour of the parlour, the sumptuous meal, and the downy pillow, all, cannot remove the anxieties of bad markets, bad debts, payments due and empty coffers. Sickness and death are the sure visitants of every house; they come with messages of sorrow, and make every habitation, by turns, into a house of mourning. Who can describe the devastations of the king of terrors? To-day all seems calm and serene; preparations are making for enjoyments yet months to come: but ere the end of the week every thing domestic seems marked with the gloom of death. The tongue that gave good counsel is now silent; the eyes that sparkled with domestic joy are for ever set; the hands which were always employed in doing good are unnerved; and the wife is left without a husband, and the children without a father! Sad change! but one to which we must all, sooner or later, yield. Here, then, is a domestic affliction which no pen can describe, no imagination pourtray; but which, after all, is no doubt wisely intended for our good. On all such occasions may we be enabled to say, "the Lord gave and the Lord hath taken away, and blessed be his name!"

Having given a general view of domestic happiness, and its

reverse, and alluded generally to many of the duties and errors of husbands and wives ; in pressing the subject still further upon their attention, there are a few particulars which I still wish to mention. I have said before, never commence in lodgings ; I here add, let your house be suitable to your station ; and, whilst you shun a mean, dirty situation, and especially cellars, get a house, the rent of which you can pay without embarrassment. For a family to be comfortable, they should have, at least, two decent sized rooms below, one for cooking and all the dirty work, and the other for the family to eat and sit in : they should also have sleeping apartments sufficient to divide the family, as age or sex may render proper. A back yard, and a garden, be it ever so small, adds much to the comfort of a house. But, while provisions are high, and land dear, this can seldom be had, and especially by those who are crowded together in the middle of large towns. Sickness is a great drawback upon our social enjoyments, but we can never expect healthy families without paying proper attention to the situation of our dwellings. Order, as to time and place, has already been noticed ; and so important is it, that nothing should be suffered to stand in its way : regularity is not only seemly in itself, but is a source of many positive advantages to a family. We should be neither penurious nor extravagant in our expenditure, taking the utmost care that we never exceed our means. Children should be allowed to enjoy, with generous feelings, the kind bounties of Providence ; still, frugality and moderation should always be before them. The peace and composure of some families are sacrificed to the love of business ; from Monday morning, till 12 o'clock on Saturday night, every moment seems devoted to this object. Success in getting money, however brilliant, is but a poor compensation for a neglected family, and a disordered house. If, instead of *saving* or *spending*, we were to make *enjoying* the mark, we should shew some wisdom in the choice : but in this, also, "men never are, but always to be blessed." Instead of being content, and enjoying, as we go on, the pleasures of rational and social life, many persons in business are involving themselves in anxieties, in the vain and delusive hope that when they get rich they will be more contented, and that an independency is the only proper goal of ambition. In visiting the poor, a stranger would suppose that poverty alone was the cause of their misery ; but, though it is so in numerous instances, yet there are other causes operating more extensively. Drunkenness stands in the front ; and, to detail all the domestic evils consequent upon this pernicious ha-

bit, would be to fill a volume. This is a tax, heavier in its amount and operation than all the taxes besides. Oh ! the infatuation of those men and women who, with ample means in their possession, are degrading themselves, impoverishing their families, and contaminating society by a vicious example. More than one half of family suffering is attributable to this detestable practice. Even where the individuals are seldom seen inebriated, many hours which ought to be spent in the bosoms of their families, are spent amid the din and confusion of a public-house ; and there are many tradesmen, whose evenings, till 11 or 12 o'clock, are sacrificed to this insatiable desire for company and drink. There are cases where working men bring in from thirty to forty shillings a week, and yet they are always poor ; the men drink, the women shop and gossip ! every thing goes wrong, and their income actually becomes a source of greater misery. For the sake of some, one heartily wishes for *better times*, yet such is the prevalence of abuse, that one dreads the effects upon those who have no control of themselves. Next to drinking, there is no practice among the poor, more to be deprecated than that of *shopping*. Frugality, independency, and family comfort, cannot exist with this practice. Every man and woman who wishes to be happy, must be determined to be *independent* ; to lay out their money to the best advantage ; to take no *credit*, either from the hawker, the provision shop, or the pawn-broker. As to the peace and quiet of families, to those who have had experience, I need not say, with all your best attempts, you will find it hard to steer the domestic bark clear from rocks and shoals, and quite safe from the effects of boisterous storms. Gales of cross tempers will sometimes blow ; offences will arise, but it should be the desire of every individual to make peace and to controul his own passion ; to deny himself if he can promote the general good.

" The kindest and the happiest pair,
Will find occasion to forbear ;
And something, every day they live,
To pity, and perhaps forgive."

Oh ! I do love to see a comfortable house, a little cot clean and tidy, a happy husband and a smiling wife ; the children cheerful, orderly, and obedient, and the father and mother industrious, sober, and domesticated. Why, infatuated man ! shouldst thou turn thy back upon bliss like this, and for momentary elation at the bottle, betray thy trust, and bring upon thyself and thy family, desolation and misery !

J. L.

I subjoin the following, which I printed some time ago on a large sheet, and with an open type; and copies of which are now to be found fixed up in the houses of the poor. It contains an epitome of the preceding article.

THE FAMILY MONITOR.

Remember and adore your Creator, and be grateful to him for all his favours.

Believe in the Saviour, trust in his promises, and endeavour to keep his commandments.

Never swear, nor use bad language, nor take the name of God in vain.

Avoid every thing that leads to *drunkenness*; it is the ruin of many families.

Be honest, open, and upright in all your dealings, and beware of getting into debt.

Feel for your distressed neighbours, and if you cannot relieve them yourselves, make their case known to the benevolent.

If you have any leisure time, devote it, not to lounging about, but to the acquirement of useful knowledge, to learning to read, to innocent recreation, and to doing good to others.

Be patient in adversity, and humble and charitable if God should increase your store.

Choose your cottage in a clean, open, airy situation, with as many conveniences, and at as low a rent as possible.

Keep your house whitewashed, tidy, and in good order; your beds, your clothing, and yourselves, as clean as you can.

Pay attention to the timely repairing of your furniture, your domestic utensils, and especially your clothes.

Be anxious to support yourselves by your own industry, and never depend upon the parish, or upon others, for relief, except it be absolutely necessary.

Manage your affairs with economy, and pay attention to the price, weight, measure, and quality of every thing you buy.

Never tie yourselves to shopkeepers, coal-dealers, hawkers, or manufacturers, by getting the articles you want on credit; if you do, you are sure to lose by it.

Beware of the ruinous practice of pledging your goods and clothing; poverty, misery, and degradation, are its inevitable consequences.

Let the management of your family, the peace of your house, and the peace of your neighbourhood, be your constant study.

Let both husband and wife exercise patience, forbearance, and forgiveness towards each other.

Let husbands love their wives and be not bitter against them, provide for them in sickness and in health, and do every thing in their power to make them comfortable.

Let wives reverence and obey their husbands, be sober, keepers at home, not meddling with their neighbour's affairs, but striving to promote the comfort and happiness of their own families.

Be anxious for the welfare of your children; provide for their education; instruct, admonish, and correct them in a proper spirit, and set them an example worthy of their imitation.

Do not suffer noise and clamour in the house, and never suffer more than one to speak at a time.

Let the children see that they love and obey their parents, love their brothers and sisters, keep from bad company, improve their minds, and aim at respectability in the world.

Let your whole family unite in every good work, study your present prosperity and your future welfare, and be determined to live as you would wish to die.

Let all in faith and hope agree,
Close in the bond of charity;
Let discord cease, and peace abound,
And every blessing here be found.

VARIETIES.

Horrid Murder.—Early on Saturday morning, October 8th, was committed a horrid and sanguinary murder, unprecedented for cruelty in the annals of history. The particulars are as follows:—Britannia and Gulielmus having at length completed the union which has so long been devoutly wished, the prospect of an *heir* became every day more apparent. His Majesty's exclusive devotedness to his vows became the source of much clamour and dissatisfaction among those paramours who began to perceive that they were no longer likely to succeed by their unrighteous allurements. After a long and painful travail his worthy Consort was delivered of her first-born son. So vindictive were some of the King's professed friends, that several attempts were made even to strangle the child at its birth; and some few scars, occasioned by the same, were quite visible on its features. It was, notwithstanding, a fine child, the King's son, the nation's hope, and its proper name was REFORM. Delivered in safety by the first physicians of the state, and the simultaneous pledges of millions being offered for its defence, who could suppose that a band of assassins could be found daring enough to attempt its life? It must needs, according to form, be christened, and have its name registered in the national records. The registrars, in the main, are a set of men far more devoted to their own exclusive interests, than to those who come before them; and, in this instance, fearing the result would be a loss of their illegal authority, they gravely indulged the design of committing infanticide. On the presentation of this royal child, a deep sensation was manifested; it was Monday night; flashes of anger and deep designing looks pervaded the assembly. "The matter must be gravely considered," said they; "we suspect both deception and danger in the claims of this child, and however we may be calumniated, we will not flinch from 'doing our duty.'" A plot was formed, and, after many suggestions, it was finally determined—"This is the *heir*, we are resolved to KILL him, that the inheritance may be ours. We will mock the King, and as for the royal spouse, we care not though her coach should be made to swim with tears." The darling infant was presented each successive evening, and was used at every examination with such wanton cruelty, that towards the end of the week faint hopes were entertained for its life. Its godfathers, Brougham and Grey, standing at the baptismal font, urged strenuously that at least it should be baptised, and its mother was waiting at the same time the intelligence of its fate with the greatest anxiety. On Saturday morning, the fatal 8th, as the day began to dawn, a hundred and seventy-eight of this ruthless camp laid violent hands upon the infant, and whilst gasping between life and

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death, *twenty-one* others, graver than the rest, determined to do themselves the immortal honour of sprinkling the royal blood upon their lawn sleeves, rose up, and, with one blow, finished the fatal catastrophe. An inquest was held, and a verdict of *wilful murder* was pronounced against a hundred and ninety-nine—I don't say *what*—in the shape of men. Orders have been given for their apprehension; they are to be tried before a jury of the nation, and great fears are entertained as to the result, though some people think that most of them will get clear on the ground of *insanity*. As for the child, it was interred with all due solemnity, in the sure and certain hope of a speedy resurrection.

Matrimony.—The following short prayer, which *should* be used at the solemnization of matrimony, contains *three* points in which I feel considerable interest, and which, to mark them more particularly I have printed in italics.—“O merciful Lord and heavenly Father, by whose gracious gift mankind is increased; we beseech thee, assist with thy blessing these two persons; that they may *both be fruitful in the procreation of children*, and also *live together so long in godly love and honesty*, that they may see their children *christianly and virtuously brought up*, to thy praise and honour, through Jesus Christ our Lord. Amen.”

The first is truly anti-Malthusian, accords with all nature, with every declaration of the scriptures upon the subject, and with the best feelings of mankind. The second condemns the unseemly separations in high life, as well as in low life, and teaches the duty of husbands and wives loving each other with a godly affection, and of being faithful and true all the days of their lives. The third inculcates that which, if possible, is more neglected by parents than any other duty—seeing that their children are “christianly” and “virtuously” brought up. No plant will grow properly without culture and training; and no child can be brought up well without great care, and seasonable and persevering instruction. Let parents keep their children from *every bad association*—give them *wholesome and affectionate instruction*—and set before them a *good example*. These are the best antidotes to juvenile depravity, and the misery of grey hairs.

Children's Play.—Children are fond of play; they cannot be still; both their hands and their feet must be in exercise. But it has often been a subject of lamentation with me, that the superior reason of man has not been employed in providing suitable exercises to meet the vivacity of youth. In this department, which might be made even a branch of education, nothing has been done, excepting what has been attempted in infant schools. Play is capable of being made innocent, healthy, exciting, and instructive. It should be suited to the years of the children, to the seasons of the year, and to their situations in life, and should be such as would be adopted without injunction by the child-

ren themselves. It should be such as would frequently not only bring into exercise the faculties of the mind, but lead to those bodily movements and actions which afford a resemblance to something in real life. Children, without being conscious of the tendency, would as soon attempt a playful trick that was the embryo effort of some useful operation, as one that bore no relation to any thing useful. Can nothing be done? Is mischief, for want of better exercise, to be the constant calling of our infants? or is *bounce-ball, marbles, or pitch and toss* for ever to be practised at the corner of every street, for want of some rational amusement? The first is one of the most unmeaning, vacant exercises that could be adopted; the second is attended with more disputes and bad blood than all the rest, whilst the latter, it is too well known, is the commencement of a course of vice which often terminates in transportation or the gallows. It is a subject worthy the consideration of every well-wisher to society, and I should be glad to receive the remarks or suggestions of any who may make it an object of their studies.

County Economy.—Though it is clear that great savings in the expenditure of the county are not only needed, but capable of being made, yet so many of the county magistrates have been installed during the reign of extravagance, that such worthy men as Mr. Addison and Mr. Gale, must consent, for a time, in making their manly propositions for reducing salaries, to be found in the minority. These gentlemen, and a few others, have duties which they wish to perform to the *public*, but the others have duties which they are most anxious to perform solely for the individuals in office. Mr. Feilden, chaplain at the New Bailey, has but £6. a week, (that is about a pound a day, for no minister of Christ would be so impious as to charge any thing for *working on the sabbath*) and surely, Mr. Addison has not such low views of the value of spiritual blessings, as to think that they could be had for less! What! go into the market and enquire the current price of a chaplain! Do not defile your hands with such sacrilegious attempts! Let the Rev. gentleman enjoy his salary while he can bear up under so accumulated a load of duties, and also the retiring pension of *half pay*, as an honourable testimony of his valuable services. It is all right for a clergyman to go “higgling about the country” for the best living he can catch, and to change every month, if he can get more money, but it is not right for magistrates either to give low salaries, or to *change* them while the holders live. They may be *raised*, with great propriety, *at any time*, but four dozen of us here declare, that *we will not reduce salaries*, except as “vacancies arise.” William Adam Hulton, Esq., is now to be county treasurer, at the ‘mitigated’ salary of £400. a year! This is decreed to be a “fair sum.” Much has been said about the treasurer’s work being done by proxy, and I beg to offer an instance in point. A friend of mine requested me to call with an order for costs awarded at the Kirkdale sessions; I knocked at

the door of the late Mr. Hulton, and as I was scripping my feet, expecting, of course, to be called in to receive the money, or at least to receive a cheque, a young lady appeared—"What was you wanting?"—"Payment of the costs of a trial so and so."—"Let me see the order; is it signed?" She looked at it—"Well, you must go to Mr. Clayton's bank." I went, and with no other order but the paper from the sessions, the money was paid down. Want of space alone prevents me from entering upon several of the arguments of the justices who met at the annual sessions, but amidst a mass of sophistry, the speeches of Mr. Hulton deserve pre-eminence. The county rate is a great burden. A saving of £1700 was proposed, but was lost; and as this is a species of taxation without representation, the people have no remedy.

The Cottage System.—Mr. Saddler's motion respecting the poor laws was well received, and I hope will be followed up by suitable exertions. He purposes returning to the cottage system. This is the system I have always advocated, and the only one which contains the elements of sound industry, domestic happiness, and good morals. But if my recollection is correct, he is an advocate of the corn laws, and these, to me, have always appeared the greatest obstacle in the way of distributing the people upon the land. The advance in the price of land, as is the case in every other article, throws it into few hands, and nothing but a return to old prices, which a repeal of the corn laws alone can effect, will put plots of land within the reach of the poor, or within the means of those who manage the poor's affairs.

Measures for relieving the poor of Ireland without poor laws.—A plan has been formed and submitted to the Secretary of the home department for the above purpose. It is proposed to form an Incorporated National Company, under the patronage of their Majesties, and the chief members of state, and under the direction of influential noblemen, and others, of all parties. A capital of three millions to be raised on exchequer bills, and issued as the expenditure of the company may demand. This sum is to be secured on the land and buildings of the company, to bear legal interest. The capital thus raised to be vested in the purchase and reclaiming of lands, the erection of edifices most suitable for the domestic purposes of those to be employed, in the building of manufactories, and the providing of raw materials for the produce of consumable articles, and the purchasing of farming stock, together with an immediate supply of food and other necessities during the progress of these preliminary arrangements. The object of the company is to give suitable labour to the unemployed poor, in erecting their own buildings, raising their own food, and providing for their own consumption all the necessities of life. Its tendency is expected to be an immediate and permanent relief to the unemployed poor, without the burden of maintaining them, either by charity or poor laws. All the details are promised to be laid shortly before the

public. In this effort to give rational relief to Ireland a loan of a sum is expected, amounting only to one half of what is expended annually in England in perpetuating the pauperism of the people. Excepting the aged and the infirm, it is evident that *employment* is the *proper* medium through which to afford relief. In this effort, the previous remission of the corn tax, and tithe tax, would be found an immense advantage. The land would be so much cheaper to purchase, and the improvements would not be retarded by sacerdotal exactions. May the friends of Ireland go on and prosper in this their noble undertaking!

Corporations.—The dinners of the ex—and newly elected members to the chief offices in these public bodies, serve to induce the public—though they should never hear of any of their good works—to bestow upon them, now and then, a few reflections. But of late something more interesting has occurred. At Wigan the corporation has at once become liberal, and a first-rate reformer has been the Mayor. In Preston also, there has been a considerable addition of liberal men, and it remains to be seen whether these will attempt the reform of abuses, or sink down quietly amid the mass of old defilement. Is there not one who will now and then visit the toll bars, and rescue the Corporation of Preston from the disgrace of making partial and unjust demands? The late plan of collecting the church rates, has been the plan of collecting tolls for several years past. They frighten as many as they can, and the rest they let go free. Will the new common council men be parties to a proceeding so dishonourable as this? What a pity it is that so fine a tract of land as the Moor, should lie in its present uncultivated state. Could not an active and liberal corporation come to some understanding with the freemen, so as to bring it into a state of culture, and productive of wealth to the town? But it is too true, as Cowper says, that

“Chartered boroughs are such public plagues,
And burghers, men immaculate perhaps
In all their private functions, once combined,
Become a loathsome body, only fit
For dissolution, hurtful to the main.
Hence merchants, unimpeachable of sin,
Against the charities of domestic life,
Incorporated, seem at once to lose
Their nature.”

Funeral Charges, Easter Dues, &c.—Statements of hardships endured by the rigorous demands of the Vicar, are constantly coming to hand. The extra thirteen-pence at funerals he knows is illegal and ought not to be demanded; however, as the best and most peaceable way of assisting the people to resist it at present, an exact list of what is *justly* due will be drawn up and made so public that he that runs may read. But in the event of the establishment of a cemetery in Preston, of which I

have little doubt, the people will find ample redress. They will then serve the Vicar in the way that any of us would do a *sharp-er* who attempts to make us pay *twice* for the same article.

Another complaint is that he claims the grass which grows in the yards of the new churches; that thirty shillings is annually demanded for that in the park, and that, in reference to the other, because the worthy minister had given the use of the grass, thinking no ill in it, some very severe threats followed. Now, viewing the matter in a mercantile light, we never wonder at a man making the most of *his own*; but when the parish has paid for the ground, it ought to belong to the parish; and selling the grass, trifling as it is, seems to me not less improper than selling the graves for a guinea a piece. Though the poor are sent to be buried at the new churches, because it is alledged there is no room in the yard of the parish church, yet, I am told, if a person want to *purchase* a grave "there is room enough yet." Could any person furnish me, against next month, with a list of articles, from which Mr. Wilson derives profit, as Vicar of the parish? The blue schools remain much as they were, though I believe the girls' school is even in a worse state than the boys'.

As a stand is intended to be made against the demand for Easter dues, the following may be useful,—at any rate it is a curiosity.—"A table of Easter Dues belonging to the parish church of Preston, in the County of Lancaster. Names of townships that compose the parish; Ashton, Lea, Cottom, and Ingol; Preston, Grimsargh, Elston, Ribbleton, and Fishwick; Barton, Broughton, and Haighton.—A man and his wife, 6½d.; a boarder, 1d.; a communicant, ½d.; a single housekeeper, 5d.; a widow or widower, no housekeeper, 3d.; one cow and calf, 1½d. two cows, 6d.; three cows, 9d.; four cows, 1s.; five cows, 3s. 4d. seven cows, 6s. 8d.; and all milch cows above this number, each 2d. A white, 1d.; a plow, 1d.; a half plow, ½d. A swarm of bees, 1d.; a foal, 1d.; wool and lambs, per score, 2s. No. 7, a tithe goose, or 8d. Fishery, 12s. Mills, 1s. Sacramentalia for Fullwood, 3s. 4d."

A true copy, taken from the old Book of Collections.

Correspondence.

To the Editor of the Moral Reformer.

SIR,

To do full justice in answering your queries, as to whether a person ought *voluntarily* to tender the full charge of a treble letter after having been charged by the post-office only as a *double* one—and, as "the post-office is satisfied, whether he ought also to feel satisfied with paying merely what was demanded," would require more time and attention than I can, at present, devote to it. Many individuals may imagine that a simple affirmative or negative would be quite sufficient; but such answers would be of little value, either as correctors of erroneous ideas, or as food for the mind of the youthful moralist.

For the purpose of arriving at a satisfactory conclusion to any moral question, we ought to enquire—

First,—whether or not the action is right; or, what is the same thing, agreeable to the will of God;—to arrive at a knowledge of which, two ways present themselves. 1. By the express declarations of Holy Writ. But since morality is taught in the scriptures only by general rules, (which rules are occasionally illustrated by parables, remarks upon actual occurrences, &c.) we must not expect to find in them a solution to every moral doubt which may arise. 2. By the light of nature, or by what we can discover of the design and disposition of the Creator from his works. By these two means, any question, as to whether *right* or *wrong*, may be easily solved. For though we may not be able to find what we want clearly elucidated in the scriptures, we may there discover so much of his will and disposition, as to be assured that he wishes the happiness of his creatures;—consequently, any action which promotes that end must be right, and *vice versa*. But since there are many actions which are decidedly wrong, yet, nevertheless, apparently beneficial to society, it will be necessary to enquire—

Secondly,—into the utility of the action, or its probable ultimate effect upon society. Whatever may be the immediate beneficial effect of any particular action, if its tendency is bad, the action is wrong.

But to return more particularly to the question under consideration. You enquire, “ought the owner to go voluntarily and tender the extra charge to which the letter was liable?” Before I answer I ask myself—is it, or is it not, the will of God that he should do so? I next refer to the scriptures, and in Matt. xxii. 21, I find, in Christ’s answer to the pharisees, these words:—“Render, therefore, unto Caesar the things which are Caesar’s, and unto God the things which are God’s.” And St. Paul, in enforcing on the Romans the duty of subjection, &c., says, (xiii. 7.) “Render, therefore to *all* their *dues*; tribute to whom tribute is due; custom to whom custom, &c.” These two passages (to say nothing of a multitude of others which might be produced) I consider quite sufficient to convince any one on whom moral rectitude has not lost all power of attraction, and who strives after the approbation of God in the hope of ultimately gaining the reward which that approbation will secure for him, that not to tender to the post office that which is evidently their *due*, is, in effect, to act contrary to the will of God, which, I think, no one will allow to be right.

If he tenders not the full charge to which the letter is liable, the particular consequence will be the saving of a few pence, which may benefit his family, or enable him to assist some unfortunate individual, whilst the office would, comparatively, suffer no loss. The general consequence is, to encourage a practice which is evidently dishonest. Its tendency, therefore, is bad.*

* Some may be ready to argue that if any action be perpetrated with perfect secrecy, the evils resulting from the force of example will be obviated, and thus render the crime less unpardonable. But “when God shall judge the *secrets* of men by Jesus Christ”—when he shall “bring to light the *hidden things of darkness*, and make manifest the *counsels of the heart*,” will the severity of their sentence, on this account, meet with any mitigation?

Having arrived at this conclusion, to enquire whether, "as the post-office is satisfied, I also ought to feel satisfied with paying merely what was demanded?" is to ask whether I ought to feel satisfied with disobeying, or acting in opposition to the will of God? As far as regards my actions, I am a *free agent*. But in what point does my interest lay? Not, surely, in disobeying God, and risking all the effects of his justly excited anger. "For, what will it profit a man if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works."

These hasty remarks embrace but very indifferent answers to your queries. They are, however, freely offered by

Your sincere well-wisher,

CAIUS TORANIUS.

To the Editor of the Moral Reformer.

RESPECTED FRIEND,

In reply to the communication of "Another Plodder in the dark," I beg to state, in the first place, that "Plodder in the Dark" addressed me privately, by post, which may account to thy readers unacquainted with this circumstance for the appearance of apathy shewn towards the subject in question; and I take leave to add, that his letter to me, and a subsequent personal interview, prove, to my satisfaction, that the reverse is true.

Before entering upon the subject proposed by thy correspondent, *Grammar and Reading*, allow me to make a few remarks on Self-education in general. It is, as implied by the term, a mode of acquiring the knowledge of any science by private study, unassisted by a living instructor:—a mode of instruction, though possibly the best within the pecuniary means of many, liable to numerous and serious objections; and I trust thy correspondent will not think it irrelevant if I endeavour to state some of the difficulties which attend this mode.

1. It is very laborious, since the knowledge of every fact has to be acquired by sedulous reading and extensive research; but even these exertions are not, at all times, successful.

2. Suppose the student not to succeed in gaining the specific information he has been in search of, in this situation he is peculiarly liable to discouragement, and often feels inclined to abandon a study in which difficulties seem to hem him in on every side.

3. Yet these difficulties might, possibly, never have presented themselves had the student had the advantage of a judicious living instructor, as they frequently arise either from his not thoroughly understanding some previous part, bearing upon the one under consideration, or from his not taking a correct view of that before him.

4. Solitary study is dull, inert, and dispiriting. Since pecuniary means, however, limit many from availing themselves of the numerous facilities with which we are at present so abundantly supplied, the best substitute that occurs to me would be for a small number of individuals to form themselves into a class for mutual instruction.

I will, then, for the purpose of more fully exhibiting the plan I have to recommend, suppose that "Another plodder in the dark" has induced five other young men to unite with him in the study, and that they are each furnished with a copy of Lennie's Grammar, one of the "Lists of Parts of Speech," (a number of which I send for thy disposal—I do this because they cannot be procured elsewhere) and, as common property, one Key to Lennie.

I will again imagine the class to be quite unacquainted with the subject, and, therefore, recommend them, in the first place, to commit *thoroughly* to memory the list of parts of speech, and the definitions of the noun, adjective, and verb. They will then find themselves quite able to determine the part of speech to which any word in any sentence belongs. In order to render themselves very familiar with this important part of our subject, let them turn to page 55, and, in rotation, tell aloud the part of speech of each word; any error that may be committed, to be corrected by any member of the class who may observe the error; and much will depend upon each carefully observing his neighbour's steps.

When the class feel themselves masters of this operation, they may turn their attention more particularly to the verb. After carefully reading over and studying, in class, the definitions of the active, passive, and neuter verb, page 19, let them then proceed with their parsing as before with this difference;—they should now state, respecting every verb, whether it be active, passive, or neuter. Should any difficulty arise in the mind of any individual, let him state it to the class, when, by comparing notes, some one will be found able to assist him.

They should, also, at each lesson, conjugate a verb, after the model given, page 27, each in turn reading a tense aloud. At first let them substitute the appropriate form of the proposed verb in the place of the model verb, with the book open, as their guide:—after a little practice they will be able to conjugate verbs without the help of the model before them. This exercise I consider an important one.

It will now be proper to study well, with the assistance of the Key, from the 7th to the 13th page inclusive, and page 15. This done, the class will be prepared to give further particulars respecting nouns and pronouns, that is, to determine the number, gender, and case, of every noun and pronoun they meet with in their parsing lessons, which must be unremittingly persevered in.

After this operation has been continued some time, the adjective should be brought under notice. Page 14, with the remarks in the Key, will enable the class to decide the degree of comparison of this part of speech: they should also state what noun each adjective qualifies. Personal and relative pronouns are parsed as nouns, except that the relative should have its ante-

cedent pointed out, the gender, number, and person of which it takes, according to rules 15 and 16 of syntax.

It is understood that the conjugation of the verb has been persevered in. That alone will enable the class to give all the particulars of mood, tense, &c., of this important part of speech. It will now be requisite to turn the attention of the class more closely to syntax. The plan I would recommend them to pursue in this department, is this:—Let each member come prepared with as much of the exercise under Rule 1st, corrected in writing, as shall have been previously agreed upon. Then let one of the class take the Key and read slowly the corrected exercise from it, while each observes how far his own corresponds with it. This done, and the necessary corrections made, let each member, in rotation, state to the class the reasons for his making the alterations from the grammar. This should be done in as concise and logical a form as possible, to save time, and to enable the class to enter fully into the meaning of the rule: for example, in "I loves reading," say, *I* is the first person singular, *loves* is the third person singular, but "*a verb must agree, &c.*" therefore *loves* should be *love*.

After having gone through syntax in this way, and persevered in their parsing lessons, (for upon this they must mainly depend for their knowledge of grammar) they will be prepared to enter upon the niceties of the language, and will be so far masters of the subject as to point out to themselves the best path to be pursued.

My letter has extended to so much greater a length than I anticipated on commencing, that my remarks on *Reading* must be short. Indeed, I conceive little more need be said upon this subject than this:—That the great object should be to get thoroughly at the meaning of your author, and then to adopt an easy, natural mode of conveying the sense aloud to others. There are, however, some general rules, which are best learned from the living voice. But Walker, or any other author on Elocution, will convey the required information more fully and effectually than my ability or space will admit.

I am afraid thy correspondent will have thought I have entered too tediously into detail:—my wish to be explicit must be my apology.

I hope "Plodder in the dark" will accept of the foregoing as a fuller answer to his query than, as we were situated at the time, I was able to give him at our last interview. I shall be glad to hear how he succeeds in his study of grammar.

I am, respectfully, thy sincere Friend,

GEO. EDMONDSON.

*Lower-Bank Academy, near Blackburn,
9th Month 21st, 1831.*

To the Editor of the Moral Reformer.

SIR,

INTEMPERANCE and its lamentable consequences have been often noticed in the pages of the *Moral Reformer*, and, so long as the evil not only

continues, but increases in so alarming a degree, our attention must be repeatedly directed to it. To view the full extent of intemperance, to witness its dreadful effects, and contemplate its awful consequences, is beyond our power, but any one may perceive enough to cause his heart to ache. Drunkenness ruins families and individuals, destroys the sensibilities of humanity, brutalizes the mind, hardens the heart against the influence of religion, and finally excludes from the kingdom of heaven. It is like the pale horse mentioned in the book of Revelations, which has death for its rider, and hell follows after him. How often has the poor unhappy drunkard, upon recovering from the effects of a recent debauch, feelingly bewailed his case, heartily condemned his conduct, and bitterly reproached himself; and he has resolved that he will never again sin against himself and his God in a similar manner. In the house of God he has listened to the proclamation of "peace with God through our Lord Jesus Christ:" the exhibition of the compassion of our heavenly Father, and the love of the Saviour, has affected his heart and brought tears from his eyes, and he has then vowed to forsake his wicked courses and seek salvation; but the next temptation to intemperance has slain all his resolution, broken all his vows, and sunk him lower than before. He awakes from his drunken insensibility, and, amidst the torment of conscience and the darkness of despair, his only relief is, that he is not yet in hell. Alas! the drunkard is in bondage; he is the slave of a cruel, unrelenting tyrant, and nothing but his soul's blood will satisfy the infernal monster.

The case of the confirmed drunkard is all but hopeless, and the recovery of occasional drunkards is very doubtful; the means, therefore, to suppress intemperance, must be employed with the temperate; for it is an indisputable fact, that drunkards are produced from the number of those who plead for, and practice, the "moderate use" of the articles that destroy such multitudes.

If our legislators were really desirous of counteracting the spread of intemperance, they have ample means to do so. The removal of the tax on malt, the imposition of heavy duties on ardent spirits, and suitable regulations respecting public houses, particularly, non-consumption on the premises of beer shops, would give a powerful check to the evil. But if we wait till these alterations are accomplished, we act like the countryman who loitered on the bank of the river for the failure of the stream, that he might pass over on dry ground. The temperate part of the community, and particularly those professing christianity, are the persons who must renovate society by their personal conduct, and by influencing public opinion, and, through it, the legislature; and it is not too much to say, that if they would combine to employ suitable means with energy and perseverance, the most happy results would follow.

Temperance societies have been instituted in many places with this specific design, and seem admirably calculated to effect it; but owing to the fewness of their number, the insincerity of some of their members, and the general apathy of those who ought to act otherwise, little good has yet been realized. The constitution of the Glasgow Temperance Society is

thus expressed:—"We, whose names are here subscribed, believing that intemperance and its attendant evils are promoted by existing habits and opinions, in the use of intoxicating liquors, and that decisive measures for effecting a reformation are indispensable, do voluntarily agree to abstain entirely from the use of ardent spirits, except for medical purposes; and although the moderate use of other liquors is not excluded, yet, as the promotion of temperance in every form is the specific design of the Society, it is understood that excess in these necessarily excludes from membership."

Respecting this "constitution," which has been adopted by other similar societies, a great diversity of opinion prevails, and many who wish to see intemperance suppressed, refuse to come under its obligations. In the first place:—The doctrine of the society is, that "ardent spirits taken by healthy persons, are always unnecessary, and generally injurious; and when taken as medicine, frequently produce, by their injudicious use, very baneful consequences;" and in support of it a host of testimonials from most eminent medical men in Great Britain and America are produced. Multitudes, however, of the professed friends of temperance, deny the truth of this doctrine, and in proof, instance their own case. I shall, at present, only remark, that if any piece of machinery whatsoever is made to move at a more than ordinary speed, the "wear and tear" are proportionably greater. Every housewife knows that if she applies a pair of bellows to the fire, the heat is greatly increased, but when they are laid aside, the fire either sinks lower than before, or fresh fuel is the sooner required. In the same manner, ardent spirits accelerate the vital fluids for a short period, but corresponding debility assuredly follows. I refer the reader, likewise, to Edgar's Introduction to Beecher's Sermons, cited in the *Moral Reformer* for January, page 26th. In the next place:—Temperance Societies are based upon the principle of "entire abstinence from ardent spirits, excepting for medical purposes," and their advocates maintain that it is in vain to attempt to suppress intemperance unless this be strictly enforced, as no limits can be fixed to their "moderate use," and chiefly, because the ranks of drunkards are filled up from the class of "moderate users" alone. This principle of abstinence keeps out thousands, some of whom question its propriety and efficiency; some deny its justness, so long as other liquors are at all allowed; and others will not make so great a sacrifice.

In the last place:—Temperance Societies permit their members the "moderate use of all other liquors" and those who do not use them in the strictest moderation, are not considered temperate, but intemperate, and thereby "exclude themselves from membership." But this part of the "constitution," so far as country places are concerned, is considered insufficient by several judicious individuals; and their reasoning is, briefly, the following:—"In America, where ardent spirits are so cheap, and in large towns where dram shops are so numerous, and among the higher classes of society, who place the decanters upon the table daily, or at least as often as they have company, or a friend calls, the principle of abstinence is an excellent and indispensable regulation; but among the labouring classes in country places, the prohibition of ardent spirits is only a partial remedy, as the great

mass of drunkards are produced by excess in drinking *ale*; and they proceed to the use of spirits only when the appetite for intoxication has become too violent to be satisfied with simple malt liquor;—and that to effect a reformation among them, all drinking at public-houses and beer shops must be strictly forbidden, and all buttty-drinking, footings, and the abominable wedding-drinkings, must be entirely abolished.” The correctness of this view of the subject will not, I think, be denied; and, surely, all who sincerely desire the welfare of the community will come forward; and, by the framing of suitable regulations and strict adherence to them, labour to check, and eventually suppress, this giant evil, which all persons of character deplore, and even drunkards acknowledge. What a mighty change in human society would the suppression of intemperance effect! The evil is at present so completely interwoven with the intercourse of all classes and ranks, that we must “turn the world upside down” to eradicate it. Masters must cease to pay or treat their workpeople at public-houses; friends must forbear to treat each other at them; our youth must be taught to regard them as “the way to the pit;” and clubs and benefit societies must be instituted in school-rooms.

Hoping the subject of this paper will often be ably and profitably discussed in the pages of the *Moral Reformer*,

I am, Sir,

A MEMBER OF A TEMPERANCE SOCIETY.

To the Editor of the Moral Reformer.

DEAR SIR,

EVERY attempt to stem the torrent of vice and immorality in this country, must meet with the approbation of every real patriot. And, wishing success to your labours, I doubt not but a degree of success will attend them, in proportion as it plainly appears that you are actuated by christian kindness, a single eye, and complete impartiality in the strictures you administer.

But should it begin to appear that in your writings there is an undue leaning towards censure of the rich—to rail against whom costs little thought;—or to represent the vicious part of a religious establishment as a true picture of the establishment itself—in which stale device every black-guard will join you—the good that might result from your labours will be neutralized. By nonresisting and cherishing envious and malignant feelings, you will at least do as much harm as good.

Do not mistake me. I am neither minister nor member of the Church of England. It hates me as fervently as it hates you. But in studying to repay this ill will by the kindness of putting it into a better attitude toward the community, I think care should be taken that, while we expose its defects, we may not appear to be seeking to give the inside world additional

cause to blaspheme. There is good—and there are really good and pious men in the church; and with all its enormous abuses, there are things for which the country is deeply indebted to it. This is, at least, the opinion of one who has no reason to be prejudiced in its favour.

On the other hand, those who are most likely to be pleased with some parts of your attack upon it, are men not over-righteous, nor very conspicuous in any mode of religion, internal or external, but a motley tribe of Infidels, Huntites, Cobbettites, and believers in all unbelief. You cannot but see that it is by such a band chiefly (others aid them, doubtless, from the best motives) that the Church of England is, at present, throughout the country, attacked. I know you are not *of them*: I would that your book were not praised by them. For, as soon as ever *they* begin to find fault with it, then I shall conclude that you have begun to attack vice with some effect.

As to the question between the rich and poor, (which forms the other feature of your publication) your advice to the rich is good. Now follow it up by giving,—still in the spirit of the purest christian charity,—suitable advice and directions—for you can do it—to the poor. Some of your readers think that you have not held the balance between the two parties with the impartial and steady hand of justice;—that you have too sedulously inculcated upon the poor, who, you acknowledge, constitute a majority of your readers, the questionable doctrine that the greater part of their sufferings arises from the misconduct of those above them. Is this doctrine true? Is the inculcation of it useful? As you would have all public teachers to be faithful, DARE YOU, at the risk of your popularity, tell the poor man how much of his present poverty is owing to his own improvidence; how much to his not knowing how to use economy; how much to his wasting his money in smoking tobacco; how much to his want of foresight in not laying up against a rainy day; how much, in short, to the time he has spent in the Tom and Jerry shop? *If you dare do this*, and will do it, faithfully and perseveringly, till it produces effect, then have we found a Reformer of the right sort. And if you insert this letter—not omitting to point out where you think it erroneous—you will oblige one who hopes to be

A FELLOW-LABOURER.

[UPON the contents of the foregoing letter I beg to offer a few observations. I admire the candour of the writer, though he ought to have given his name, and this circumstance, had the remarks applied to any other individual, would probably have endangered its insertion. Unfortunately, in his statements and inferences, he has not made a single reference to any *article*, or to any *passage*, in the Reformer: his allusions are all *general*, and, therefore, to convince readers of the incorrectness of any allegation, general answers only can be given.—First, then, as to *conniving at the sins of the poor*, I think, in pleading *not guilty*, I shall be well supported by those who

have read the work from the beginning. I have not purposely omitted any opportunity of remonstrating with them as to their vices and follies. Has my correspondent read the first article in the July number, entitled "An address to the Working Classes, as to the best means of promoting their own happiness?" Besides this he has perhaps not seen a tract called "An Address to the Poorer Classes," which I published some time ago, and of which some thousands of copies have been printed. For his satisfaction, however, I will order a copy to be left at Mr. Holden's, Bookseller, Rochdale, (his letter bearing the Rochdale post mark). If I happen to have been severe upon the higher classes, it is because I have found very few public writers, who pay a respect to morals, entering their protest against the spirit of those practices which they are ready to condemn in the poor. Whilst I have never hesitated to state that "a great part of the sufferings of the poor arises from the misconduct of those above them"—that is, *those who have governed this country by oppression and misrule, and who have enacted laws, the tendency of which have been to feed the rich, and to distress the poor*;—I should, at the same time, feel sorry if I were conscious of having said any thing calculated to excite envy or resentment towards the rich in private life; whose wealth, in many instances, is a proof that they possess that diligence, economy, and foresight, the want of which we often lament among the poor.

In exposing the corruptions of the Established Church, I admit there is an apparent severity; but I utterly disclaim the imputation of "envious and malignant feelings." For "malignant," read, "an intense desire to rid the country of ecclesiastical enormities;" and as for "envy," pray what have I to envy in the Establishment? It is now but too fashionable to compliment this political church; and if there happen to be a sprinkling of evangelicalism here and there, with some it is considered so redeeming a feature, that this system—based upon, and built up by, the shameful sacrifice and prostitution of the essential features of christianity—should be treated with tenderness! And why? Because it is the *dominant* church; because men of wealth, and power, and influence belong to it; because, as it respects the circumstances of many, it has power almost to kill and to make alive. Like the boroughs in schedule A, when once the royal and parliamentary favour is withdrawn, when the strong chain of interest is broken, when the reason of man is made to bear upon the subject, "the country so deeply indebted to the church" will spurn the idol which it has long affected to adore. When I behold the prevalence of vice, misery, and crime—when I behold iniquity and irreligion stalking abroad amid every class of society—in the face of a national institution, established for the professed purpose of teaching the people piety and religion; possessing centuries of maturity, and supported at a most tremendous expense from government and from the parishes—I boldly proclaim to the world its incompetency to answer the end designed. We must bear with ordinary and unavoidable imperfections in all cases, but where a system is constitutionally bad, where the prevailing principles of management are perverse, where its *deeds* belie its name, where tens of thousands have substantial reasons to offer for subscribing its im-

peachment, what can we say, but that to love the church is to hate the people, and to administer to its permanency is to proclaim ourselves the advocates of hypocrisy, discord, and crime? No man is so infatuated as to say there is *nothing* good in the church, but I maintain that the evil so preponderates, that we should imitate the example of any sensible set of men who, having made an instrument which, after a fair trial, turns out to be so imperfect as not to answer the object designed, instead of saddling themselves with the expense of its maintainance, and suffering with indifference the loss of all the good intended, would abandon their scheme, and, with the experience of disappointment, zealously pursue another in which they might have more confidence of success.

As to my book being approved of by the class of persons whom my correspondent lumpingly describes as "a motley tribe of Infidels, Huntites, Cobbettites, and believers in all unbelief," he offers no evidence of the fact; but granting that such was the case, his inference would not be correct. I have never pandered to their vices; I hope their consciences have often smarted beneath my remarks; but as *politicians*, they are wise enough to know that the church of Christ was never intended as a *political instrument*, wherewith to scourge the country; and, evidently desirous to rid the country of this *political church*, is it to be wondered at, that whilst many pass over the inculcation of personal morality and religion, they would hail the appearance of so powerful an auxiliary as the Moral Reformer? For the same reasons has Mr. Beverley's Letter to the Archbishop of Canterbury been applauded by this "motley tribe." And I am also free to confess that I feel no anxiety for the company or friendship of those who "wear long robes, love salutations in the markets, take the chief seats in synagogues, and love to be called of men, Rabbi, Rabbi; who tithe anise, mint, and cummin; who devour widows' houses, and, for a *pretence*, make long prayers." After the example of my master I should prefer an intercourse with "publicans and sinners," whose entrance into the kingdom of heaven is stated to have been much more likely than the entrance of those who deemed "themselves righteous, and despised others." Instead of despising or persecuting the infidel, I would reason with him; and my hope of success would be in stripping christianity of all the follies and absurdities with which it has been clothed by hireling priests, and presenting it to his understanding in that truly innocent, lovely, and divine character, which it originally sustained.

With these remarks I take my leave at present; I shall be glad to hear from the writer at any future opportunity, and if he be sincere in his hopes of becoming a "Fellow Labourer," however we may differ in other matters, in opposing vice, and promoting the happiness of the people, I shall be most happy to give him "the right hand of fellowship."—J. L.]